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The Christian Socialist

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THE LESSON WHICH SOCIALISTS PROCLAIM

(An Illuminating Editorial from the New York Worker)

THE mission of the Socialist Party is not merely to attack corrupt politicians, nor is it merely to criticise incidental social evils. The evils that Socialism deals with are fundamental ones. Not a few superficial reforms, but a radical change, a change in the very basis of our social system, is what the times demand and what the Socialist Party aims at.

When a man is sick, he knows it by certain symptoms of pain or discomfort. The quack will offer him some palliative medicines to relieve these symptoms for the time, but will allow the disease to go on, showing itself ever and again in new symptoms and calling for more palliatives. The scientific physician, on the other hand, will not begin by trying to remove symptoms. He will begin by trying to discover their cause, trying to find out what is fundamentally wrong in the patient's system. When he has discovered this, he will prescribe a treatment to remove the cause of the disease, knowing that the troublesome symptoms will disappear when their cause is removed. His method seems slower and less direct than that of the quack, but it is the only safe and sure method.

Socialists leave it to the mushroom reform parties to use the quack's method. We prefer the slower but surer way. We do not offer to deal out doses of petty reform for each of the symptoms of disorder in the body-politic—luxury and pauperism, strikes and lockouts, evictions, unemployment, political corruption, ignorance, disease, vice and crime. We know that these evils are only symptoms, only results. We seek to make clear the cause that produces them so that a real cure can be effected. Many people are impatient with the slowness of our method. It is slow because it is thorough. Sooner or later, if these people are sincerely desirous of better conditions, they admit that thoroughness is necessary, that Socialists are right in going straight to the root of things.

The purpose of this article is to set forth briefly the principles of Socialism, the reason for our party's existence.

THE ROOT OF THE WHOLE TROUBLE

On every side we hear complaints. Everybody is discontented. All feel that, no matter what the laws and constitutions say, real liberty and harmony are lacking. All sorts of schemes are devised in the hope of reforming things a little, but none of the schemes work.

To this mass of vague discontent the Socialist says:

No man can be really free while another man controls his job. We cannot be a truly free people, nor can we have lasting peace and harmony, so long as a part of the people are dependent on the will of others for permission to work.

No matter what pleasant phrases about liberty and equality and unalienable rights we may hear on the Fourth of July, this hard fact remains, that back of all political questions is the economic question, the bread-and-butter question, the question of getting a living; and if some men have power to prevent others from getting a living or to dictate the conditions under which they may work; those men wield a power of oppression as great as that of feudal lords or holders of chattel slaves.

Now such a condition actually exists to-day in this and all other civilized countries. It is regarded as just and natural and eternal by all except the Socialists. We say it can and must be abolished. Let us look at the facts.

Labor produces all wealth. Every loaf of bread, every yard of cloth, every ton of coal, every useful thing costs human labor. Every cent of value in these things means the expenditure of so much labor-power.

But in order to carry on any industry to-day, in order to produce food or clothing or fuel or houses or any of the other things by which we live, something besides bare human labor is necessary.

No matter how well a man knows his trade, though he has knowledge in his head and skill in his fingers and strength in his muscles, though he is able and willing to do useful work—individually he is helpless. In the present stage of civilization a man with only his bare hands cannot earn his living by his own labor. He needs something else to enable him to use his labor-power.

Labor must have access to the means of production—the materials, tools, machinery, and so forth, appropriate to each industry in its existing stage of development.

HOW OUR METHODS OF PRODUCTION HAVE CHANGED

In the days of our great-grandfathers these means of production were simple and inexpensive. The weaver worked with a handloom. The iron-worker needed only his little forge and anvil and a few hammers and chisels and other simple tools. These things, the necessary equipment for carrying on a trade, then cost but little. Any man with reasonable industry and care could provide himself with them and establish himself as an independent producer. Owning his means of production as well as his labor-power, he owned his product. He worked at his own will and prospered in proportion to his industry. He had no master above him and no slave below. He was economically a free individual, just because he controlled his own job by owning his means of production.

But those days of small production are gone. So-called "labor-saving" machinery has driven hand-industry to the wall. The great steel mill, with its giant machinery, has displaced the cross-roads smithy. The great textile factory, with its hundreds of looms driven by one enormous engine, has rendered the hand-loom and the independent weaver as extinct as the dodo. All trades all industries, all the conditions of society, have been revolutionized by machinery.

It is by its cheapness, by increasing the productive power of labor, that machine-industry has displaced hand-industry. A thousand working people in a modern textile factory can in a day produce ten times as much cloth as did a thousand weavers working separately with their hand-looms a century ago. No one could now make his living, working with the old hand tools in competition with machine-industry.

So, whether he would or no, as this machinery came into use, the workman had to give up his hand tools and work with the machine. But in so doing, he ceased to be an independent producer, he became dependent on someone else, he became a wage-worker.

The individual workman could be independent in the old days just because the means of production were so simple that he could use them alone and because they were so cheap that he could own them alone.

The tools, the means of production, were individual in their nature. The modern means of production, the machine, is social or collective in its nature.

SOCIAL PRODUCTION AND PRIVATE OWNERSHIP

The huge textile factory is really one great machine, working altogether. It is the product of the joint labor of thousands of workingmen. It is operated by the joint labor of hundreds of workingmen and working women and children. Out of the value of their product it is repaired and reproduced as it wears out. They work together as a unit. No one of them alone produces a yard of cloth. Their different sorts of labor, with the different sorts of machinery, are all dove-tailed together, and the product is their joint product.

But this great social tool, the factory, is privately owned, just as were the simple individual tools of earlier days. Only—and here is the important point—*whereas the individual tools of the hand-industry days were privately owned by the workers, this social tool of modern industry is privately owned by non-workers.*

You will see now that what the Socialists oppose is not modern machinery in itself, and is not private ownership in itself. Private ownership was a good system in its time—when it meant the ownership of the means of production by the men who used them. Modern machinery is a good thing in itself, because it makes it possible for men to produce more wealth with less labor. What the Socialists oppose is the private ownership of modern machinery. We oppose it because—

The private ownership of the means of production in these days of great machinery and social labor means that the workers must be wage-workers: it divides society into two classes—*the class that owns without working and the class that works without owning;* it makes the workers dependent on the owners for a chance to work, and so enables the owners to exploit the workers.

"FREE CONTRACT" BETWEEN WORKMEN AND EMPLOYER

The workingman of to-day is a wage-worker, a proletarian. Legally, he is a free man. He owns his own body, his own labor-power. But he does not own the things necessary to use his labor-power. He is strong and skillful; he knows his trade; he is able and willing to do some kind of productive work; the world needs the product of his labor. But between his willing labor-power and the world's need, stands the capitalist, the man who owns the factory, without which labor-power can do nothing.

The workingmen must work, or starve. They cannot wait. The capitalists can wait, because they have a reserve, the stored-up product of other men's past labor, to live on, even though the factory should stand idle a while.

So the workingmen must go to the capitalists and ask for permission to work, and be thankful if they get it.

And the capitalists dictate terms. They say to the working-

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Trend Of The Social Movement

BY GEORGE WILLIS COOKE

NOTHING can be more important than that the workers of America shall come into a genuine knowledge of modern science and its methods. They are now too inclined to narrow views and to dogmatism, and nothing is so calculated for their emancipation as science and its spirit of loyalty to the truth. Science should not be used for partisan purposes, however, and it will not be if it is really worthy of the name. The great characteristic it presents is uncompromising love of truth, and readiness to discard all which is merely traditional and dogmatic.

It is with delight, therefore, that we welcome the publishing scheme of Charles H. Kerr and Co., 56 Fifth Avenue, Chicago, who have begun the issue of a "Library of Science for the Workers," each volume to be sold for fifty cents. The first two volumes in this series are admirable, and most of the announcements for succeeding issues are most promising. I hope that every reader of these words will procure these books and give them a diligent reading. The first five volumes can be procured by sending the publisher two dollars, and they well be more than worth the money. These volumes are small, but they are written in simple style, and they sum up some of the great truths of modern thought in plain and intelligible words. I do not in the least agree with Mr. Kerr, however, in one of his publishing announcements, when he explains why the theory of evolution has not been presented in cheap books. "If laborers understand science they become socialists, and the capitalists who control most publishing houses naturally do not want them to understand it." Such a statement is absurd, and wholly without foundation in truth. Any publishing house in America will publish scientific books in cheap form if they can be sold in sufficient quantities to pay expenses and a fair return on the investment. Look at the fact that Macmillan Co. in New York have brought out a half-dozen socialist books during the past year! They have given to the public London's "War of the Classes," Ghent's "Mass and Class," Hunter's "Poverty," Sinclair's "Jungle," and other works. These are the most important socialist books which have appeared during the year. It should not be forgotten that this is the largest publishing house in the world, and that a book issued by it in New York is sold in the United States, Canada, England, South Africa, India, and Australia, in fact, to the whole English-speaking world, something an author is anxious to have brought about, even if he is a socialist. I can see no reason, therefore, why Mr. Kerr should appeal to prejudice and class feeling in order to sell his books. In the end there will be no advantage in it whatever, for it is fostering the mental attitude he wishes to abolish by the sale of his books.

The first issue in this new science library is "The Evolution of Man," by Wilhelm Bœlsche, translated from the German by Ernest Untermann. By the way, we wish these translators would give some brief account of the authors they present to us in English, and also the exact title of the book in German or whatever the language from which it is taken. To the student this will often be of considerable importance in following up the author and his work. This book gives us in "primer" form an account of the evolution of man from lower forms of life, summing up briefly and clearly the views of scientific men on this subject. The author works back step by step from civilized to savage man, then to the higher mammals, then to the lower forms of life, until he reaches the beginnings of organic existence on the earth. The only criticism to be made on his treatment of the subject is that he works backward instead of forward. His method, however, enables him in the last pages of his book to consider the problem of the beginnings of organic life, and to have this subject grow naturally out of what has gone before.

Bœlsche takes the ground of all scientific men to-day, that man has come to his present estate through uncountable ages of evolution from lower forms, that there has been no break in the evolutionary process since life first begun on the earth, and that in body and mind alike man is the product of all which has gone before.

This is the word of science, and I accept it without hesitation, and all that it legitimately implies. He does not consider the "mutation" theory of Hugo de Vries, which is now attracting so much attention or what it implies in regard to the evolution of man. That subject may be considered hereafter, but it cannot make any essential difference in the conception of man's evolution from lower forms, except to indicate how the process may have been hastened. What we are to accept as established is the line of evolutionary process "which connects all living beings by one common descent and locates man himself on this genealogical tree. These facts are daily becoming more impregnable and firm, and we may calmly spread them among the people as a secure acquirement of scientific research."

In the last pages of his book Bœlsche considers the problem of how life first began on the earth, and he rejects the theories of miracle, special creation, and the bringing in of germs on meteorites. His conclusion is, that "we must start from the simple assumption that, in some way, feeling is a basic property of all matter in the universe, including all inorganic substances. Therefore, when the conditions were right, inorganic matter developed into the first forms of organic life." "Why should not life be another product, like water," he asks, "which developed at that stage from so-called dead matter? Many very clear and circumspect brains have been satisfied with this simple formulation of the theory of life, and welcomed it as a perfectly rational solution." Much that Bœlsche says on this subject is of graet suggestiveness, but it must be passed over here. He presents this view as a theory, a scientific hypothesis, fully recognizes that it is not proven, and that many other theories will arise in the course of time. "There is still a world before us," he says in the truly scientific spirit, "which we have barely touched. We are far from seeing clearly into inorganic problems, all declarations to the contrary notwithstanding. The simple mechanical process of attraction and repulsion is still as unknown to us as the simple fundamental process of feeling." This confession of the limits of scientific advance so far made prepares us for his concluding words, which give us a noble statement of the attitude of the true scientist toward the mysteries of life: "Human beings ever remain what they are. No one can rob them of their nature. All our ideals likewise remain undisturbed. Whoever feels within himself the force of a deep spiritual life, the living breath of nature, will not be wrecked by the fact that his ancestor did not only wear a rough and hairy animal skin as a protection for his naked shoulders, so and so many years ago, but also at a certain period previous to that wore an animal skin grown fast to his own body. Pœtry did not die when it became known that it is not the sun which actually rises in the east, but the earth which revolves toward it. Genuine religious feeling is truly something very human, using these terms in their very widest and sublimest meaning, and a cold fact from the history of human evolution cannot dampen this spirit."

The second of these little science books is "Germs of Mind in Plants," by R. H. France, translated by A. M. Simons, editor of the "International Socialist Review" of Chicago, published by Mr. Kerr. It is an admirable continuation of Bœlsche's book, taking up from another point of view the subject with which he concludes. In the same plain and readable style we have presented the evidence for thinking that the germs of mind are to be found in plants. If evolution is true, this conclusion must be accepted as a part of it, even that feeling, the basic element in mind, is to be found in inorganic matter. France's contention is that "the sense-life of animals is only a higher developed stage of that of plants." He gives much interesting and instructive information to confirm this conclusion. A careful consideration of it will give us a deeper and profounder sense of the meanings of nature. The concluding words of this book are similar to those of Boelsche, and they indicate the larger intellectual meanings of the doctrine of evolution. "There is no 'animation,'" says France, "no sudden introduction of a 'soul' by nature, but we are all united in the same encircling unity, whose internal yearnings and unconscious comprehensions form the germ of all nature religions, and give them their real sanction and their peculiar value. A measureless perspective stretches away when we consider this inner, secret connection, through which nature maintains the circle of events, and seeks to utilize to the best all relations of all beings. There is no truer devotion than that awe which comes over us when we have even partially comprehended this puzzling, gigantic, unconquered power of life upon this earth. As yet we are far from being able to understand and explain its true essence, but the feeling grows ever more definite that life is a special force, standing on an equality with the other forces of nature, which transforms the raw material into something whose final form is unfortunately still concealed from us by the clouds of our own limitations. In this unfortunate condition of uncertainty, the one firm point to which we can cling is the feeling of complete inner unity with the creative and transforming forces of nature. To be sure this unity hurls us back, deep under all, to the imperfectness of crude beginnings, and primitive life forms. But at the same time it raises us to all the possibilities in the limitless creativeness of nature. And through this we may also understand how high and low struggle in our breasts, for it tells us that after all the living world is but mankind in the making, and that we are but a part of all."

The fourth book in this series is by Ernest Untermann, and is called "Science and Revolution." The matter contained in it has appeared during the last few months in the "International Socialist Review" under the title of "Evolution of The Theory of Evolution." It is fortunate this latter title has been dropped for it gives no indication of the contents of the book. It is a review of the progress of science from its beginnings in Greece to the present time, with the purpose of proving that the outcome of it is materialism and socialism. Mr. Untermann gives no definition of "materialism," and he leaves the reader puzzled as to his use of the word. In fact, he uses it with several meanings, and none of them exact. He also uses the word "dialectic" to describe the method followed by Karl Marx in working out his system of Socialism. Here again, he does not define, and the reader must be greatly puzzled to know precisely what he means by it. The "dialectic" method of Hegel has gone out of use by scientific men, and Marx was weak in so far as he accepted it. That such a method, a method of pure metaphysics, which cannot be defined in precise words, should be assumed by Mr. Untermann as fundamental to socialism is historically unjust and scientifically absurd. He gives no reasons why it shoud be retained, except that Marx used it and he seems to assume that that is reason enough. Mr. Untermann also shows a strong preference for the word "monism," but what it is he does not deign to inform us. He ought to know that monism is of several kinds, and that an exact statement of the sense in which he employs the term would be most helpful to his readers.

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(Continued from page two.)

We have warmly commended the books already noticed for their scientific spirit, their refusal to employ dogmatism, and the modesty of the writers in the face of the limitations of science. No such modesty and fear of dogmatism restrains Mr. Untermann. He knocks on the head all who do not accept his materialistic and monistic socialism, and scorns them as unworthy to cumber the earth. Doubtless Mr. Untermann is a good socialist, but he has not the scientific spirit. His contempt for metaphysics and theology, his scorn for all who do not accept "dialectic materialism," and his appeal to prejudice against all who are of the "bourgeois" manner of thinking do not indicate that he has as yet found out the real intent of science. His translation of Bœlsche's book in this series ought to have brought home to him the manner of a truly scientific dealing with a great subject, but evidently the lesson has not impressed itself upon his thinking.

Mr. Untermann says that Darwin, Wallace and Spencer have caused "dialectic materialism" in England to triumph over speculative idealism. Because he does not define what he means by "dialectic materialism" in this statement we do not know whether it is true or not. If he means that science and evolution have obtained general recognition, we entirely agree with him; but if he means that philosophical materialism has finally destroyed idealism, there is no foundation whatever for the statement. Neither of these men was a philosophical materialist, and Mr. Untermann can bring no evidence for assuming that they were. Mr. Untermann seems to know too little about philosophy to recognize the essential fact that materialism and evolution are not synonymous, and that they deal with entirely different problems. One may accept, as I do without hesitation, all Bœlsche and France say in their books, and yet refuse to accept materialism in any sense of that word which is legitimate. We ought to recognize that materialism has a very definite philosophical signification, and that when it is used with a complete indifference to that meaning, as it is by Mr. Untermann, the result is not only puzzling but misleading.

Mr. Untermann deals in several assumptions which are not scientific. He asserts that "psychology is in reality a branch of physiology," but it would be quite as true to say that physiology is a branch of psychology. The implication is, that mind is nothing but nervous action, a statement for which there is no scientific warrant. The men of science already noticed do not arrive at such a conclusion. He goes on to say that "if all organisms are descended from some common primordial proto plasmic form, then the discovery of the origin of the vital processes of that form, or of any form, would solve the question of all organic life in the universe." The reader may have noticed in the quotations from Bœlsche, in which he deals with that very problem, he is careful to make no such assertion. Again, Mr. Untermann asserts that the advances of science to solve the nature of life "showed that organic life arose through the mechanical evolution of inorganic life." This is not Bœlche's conclusion, as anyone may see by reading his words above, but it may possibly be that of Prof. Lœb in his recent investigations in Chicago, which have attracted a large degree of attention.

One other passage from Mr. Untermann may be cited. He is not content to deal with science, but he must turn theologian and tell us that personal immortality is a fool's faith. It may be so, though I am not worrying about that; but why should socialism require such dogmatic assertions in its interpretation? "Personal immortality," says Mr. Untermann, "now resolves itself into personal evolution. Life and consciousness are now revealed as attributes of all matter, going through as many different stages of evolution as the various material forms in the universe. The personal immortality of any definite form would involve the control of all evolutionary processes which endanger the persistence of that form. So long as such a control is not established, there is a transmigration of the soul, but not in the way that the mystics use this term. The physiological processes of a certain positive consciousness or soul are simply converted by the process of death into negative consciousness, which in turn becomes the positive consciousness of some other form." This may be true, but do scientific men all agree with this conclusion? Wallace is frequently cited by Mr. Untermann, but how is it that he believes in immortality? Perhaps he is one of "the bourgeois professors" of our universities who deal out "metaphysical rubbish and pseudo-science" to the end that Mr. Untermann may be disturbed in his peace of mind.

The main point in Mr. Untermann's interpretation of science is that the "soul" is the outgrowth of matter, and that it is wholly the result of organic processes. I am convinced that mind and body evolve together, that organism and soul cannot be separated in scientific investigations. As there has been a continuous, unbroken ascent of the body, due to causes interplaying between organism and environment, so there has been a like ascent of mind, and that the one at every step has kept pace with the other, because due to the same causes. What then? Does that prove that soul is only organism or that mind is nothing but matter in organized form? Not in the least. Turn to such a work as Dr. Stanley Hall's great treaties on "Adolescence," in his chapter on "Feelings and Psychic Evolution," and find him dealing with this subject in scientific fashion. "Mind and life," he says, "are one and inseparable, Soul is thus at bottom homogeneous and also continuous throughout the animal kingdom, the chief differences being in degree and proportion." Then turn to the "Journal of Religious Psychology and Education," and find him, as a man of science in this work of his editing, interpreting in scientific spirit the fundamental ideas of religion.

I have dealt in large fashion with these little books of Mr. Kerr's publishing because I wish here to make my protest against the use of religious prejudice and class feeling in the promotion of socialism. Socialism ought to leave every man absolutely free to his own opinions on religious and philosophical problems. Any other course cannot but be deeply injurious to the cause we represent and wish to promote. The fact that Marx was a materialist does not make it necessary that we as socialists should accept that philosophy. In no genuinely scientific sense is socialism concerned with materialism or any other form of philosophy. The attempt to make them synonymous is prejudicial and false. The repeated assertion by Mr. Untermann and others that a proletarian class struggle is at bottom materialistic in its interpretation of life, and necessarily so, we insist is not true. The attempt to make it so shows a thoroughly unscientific habit of mind and a disposition to fasten upon others what has been accepted by these socialists. The spirit of comradeship will refrain from such an attempt, and grant to every one full liberty of opinion. The man who will vote and work for socialism is to be accepted because of his loyalty to the cause, not because of his philosophical opinions. Any other attitude must lead to distrust and disintegration. And it ought to be assumed without question that any man who is a socialist is competent to think out these questions for himself, without dogmatic assertion as to what is required of him.

God Our Refuge

(Psalms, 94, 22)

BY W. B. GALLAHER

To the Christian the most comforting thought is that of the eternal, immeasurable, exhaustless strength, certainty and stability of Love Divine.

In all human love, help and sympathy, there is something wanting, something not found, not given, which is necessary to fill the utmost measure of our need and to heal our wounds with perfect healing.

But in the fullness of loving fellowship with God, which it is the privilege of every child of His, Love Divine supplies our need, till the cup runs over in the sparkling glory of an unfailing abundance.

And the healing balm of Love Divine, pours into the awful gashes of our most terrible wounds, till they glow again with perfect health and soundness.

Therefore does the Psalmist call God his Defense and his Rock of Refuge. For, enveloped in the spirit of God as in walls of rock impregnable, no might of evil on earth could cripple or destroy the strength, the glory, the blessedness of his safe and happy soul.

He or she who is immersed in God's own work to emancipate, uplift, enlarge, and bless mankind in body, soul and spirit, is immersed in God. And to him God is a supreme defense and rock of refuge against that deeper blacker hell than Dante's horrible Inferno, the hell of man's cruelty and injustice to his fellowman.

This Divine Refuge is stronger than the mightiest walled city that ever laughed at the futile fury of a baffled besieger; stronger than all the gleaming bayonets on which God's holy sunlight has been forced to dance the dance of death, and stronger than all the mighty guns whose innocent iron has been compelled to thunder forth death's horrible and unhallowed battle-hymn while crushing human hearts and brains and rending human limbs asunder in Hell's high carnival of war.

Oh, the joy and the glory of such a refuge! What angel or archangel can sing its praise with tearless eye and unquivering lip?

Let us in silent and humble submission, as lowly and suffering sons of God, too unspeakably grateful for words, be glad to sink our whole being in the delightful depths of the sacred baptism of this Divine Defense.

Editor Carr's Lecture Trip

The Comrades who read the Christian Socialist will be interested in the fact that Rev. Edward Ellis Carr, the senior editor of this paper, will be routed on an extensive lecture trip by Comrade J. Mahlon Barnes, National Secretary of the Socialist party.

Mr. Carr's plan is to stay two or three days at each place, strengthening the Socialist branches, delivering lectures on economics and Christian Socialism, selling Socialist books and papers, etc., he to receive in behalf of the Christian Socialist all subscriptions and margins on books sold.

Mr. Carr also has some fine popular lectures, especially "Getting Married" and "The Casket of Gems," which would be far better for the branches as money makers than dances and other entertainments, which he would be willing to deliver by special arrangement. They would help the Socialist cause by their SUBSTANCE as well as by the profit on them to the branch. These popular lectures must be arranged for with Mr. Carr. The other lectures may be engaged from the National Secretary, J. Mahlon Barnes, 269 Dearborn St., Chicago.

All the Comrades who are interested should write at once to Sec. Barnes.

Charity is giving a man soup made from the bone of the roast beef that was stolen from him.—Union Sentinel.

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Kindness

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.—Ex.

Good deeds ring clear through the heavens like a bell.—Richter.

Do not fail to read Dr. George Willis Cooke's striking review of Prof. Untermann's philosophy on second page of this issue. And do not fail to read the whole scientific course of books now being published by Chas. H. Kerr & Co., 56 Fifth Ave., Chicago.

Since the Crestline referendum resulted in the party refusing to sanction the removal of Berger from the National Executive Committee how can the National Committee, constitutionally refuse to reinstate him?

Undoubtedly society would crumble from the application of the golden rule. Jesus saw and prophesied as much. And the sooner the present system of idol worship is smashed the better. We take the golden rule on our lips on Sunday, and we discard it on Monday; and the churches don't seem to care, or even to be aware of this apostasy. However, there is a good time coming, and these are great days to live in.

REV. E. A. WASSON.

"Ware Be The Dog?"

Comrade Mailly, who was too busy to say "yes" or "no" to Comrade Lamb's question, found time to study the Bible and refer Lamb to Prov. XXVI-17, which reads as follows:

"He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."

Which reminds us of the tramp who came to a house where a large sign warned "Beware the Dog." Not seeing any dog about the premises, he chalked the query, "Ware Be the Dog?"

Comrade Mailly should be careful when he quotes scripture.

Mr. Carr's Dates

The lecture route of Mr. Carr up to November 7, is as follows: Parkersburg, West Virginia, October 24 and 25; Cumberland, Maryland, October 26; Vale Summit, Maryland, October 27; Hagerstown, Maryland, October 28; Vale Summit, Maryland, October 29, 30 and 31; Baltimore, Maryland, November 1 and 2; Newport News, Virginia, November 3; Norfolk, Virginia, November 4; Newport News, Virginia, November 5; Richmond, Virginia, November 6; Washington, D. C. November 7.

All comrades who would like to secure dates in New Jersey, New York, New England and Pennsylvania should write at once to National Secretary Barnes 269 Dearborn St. Chicago, Ill.

Why "Christian Socialist?"

Occasionally some one writes an objection to the name "Christian Socialist" for this paper or the blessed Fellowship that is springing up throughout the country. The objection is always technical, and invariably the name suggested as a substitute is more open to technical objection than the one we have. Perhaps no name could exactly express our meaning, no more and no less, but I believe that the more the comrades consider the name "Christian Socialist" the better they will like it "above every name."

The objection that it is unscientific will not hold, for there is more in Socialism to every thinking man, especially the religious one, than mere economics. And unless one forces upon the term "Christian" a narrow, sectarian, dogmatic and non-Christlike meaning—which the name is rapidly outgrowing—it is a perfect accompaniment to the word Socialism as religious men view it.

I love it and would cleave to it in these connections for the following reasons:

I. The Words of Jesus, freed from dogmatic misinterpretation, do express the spiritual side of life more sanely, more beautifully and more comprehensively than any others; the practical ideas of Jesus, in this age of machinery and citizenship, do lead toward Socialism, and the SPIRIT of Christ—which is the spirit of true Christianity—"constraineth us" to the realization of the socialist ideal. *Christ voices our strongest spiritual plea.*

II. The name appeals most effectively to the very people we seek to reach with the Socialist message. *It is a key to their ears and their hearts.* It is a scepter of authority to many, compelling their reverent attention. *It weakens the objections of millions.* It is a talisman of power among the masses for a holy cause. Shall we slight such a stupendous advantage for fear of being miscalled "narrow" by some vague sentimentalist? Our main object is to win "Christian America" to Socialism,—shall we neglect this "open door," this "line of least resistance" to the hearts of the very ones we seek?

The tremendous utility of the name appeals to me.

III. *It is of immense importance that we pre-empt this name.* A pseudo "Christian Socialism" which magnifies "charity" over JUSTICE, which justifies the robberies of the rich on account of their division of the spoils with "philanthropic" societies, which steals much and gives back little, which forgets that in apostolic times a "Christian steward" was not an owner but a mere administrator of common-wealth, which is thoroughly unchristian because it fails to "lay the axe at the root of the tree" of economic wrong, is gaining force in Europe and threatens to hinder our movement in America. Let us pre-empt the name in America and prevent this capitalistic flank movement from ambushing behind it. Capitalism is anti-Christ—as every careful Bible reader will see. Let us uncover the fallacies and hypocrisies of "Christian" CAPITALISM by showing them what real "Christian Socialism" means. LET US MOVE ON THE CHURCHES OF AMERICA IN THE NAME OF JESUS AN CAPTURE THEM FOR GENUINE SOCIALISM.

IV. The unchurched, the neglected millions, the wandering sheep—though they may despise the Church—honor the Christ and readily accept his glorious "Good News" when it is fairly presented. IT IS THE BEST OF ALL NAMES TO CARRY TO THE MASSES THAT THE CHURCHES DO NOT REACH. *There is hope in it for earth and heaven*—and men will continue to die, even "under Socialism."

V. It will more easily affect the Socialist party. It is conservative, not new, far-fetched or *faddy.* It will not alarm churchmen with the scent of "heresy." Separated from all dogmatic elements, it will suggest to scientific socialists the highest moral character, the sublime teacher and the sweetest advocate of equal brotherhood the ages ever knew. *It will express the true soul of Socialism.*

There is no name so full of power for good, so free from objection when viewed from all sides. There is a purity, love, joy, power and VICTORY in it. The Christian Socialist Fellowship will be the sweetest, noblest, mightiest ever known. Though by a few good men objected to, I say: *Let us go forward In His Name.*

—E. E. C.

Encouraging Embarrassment

THE success of the Christian Socialist has been greater than we dared to hope, owing to the splendid help of many comrades. Our minimum print is now four thousand and the number grows continually. The influence of the paper, judging by the many enthusiastic testimonials that come, is very good and very great. Going into the homes of so many ministers, teachers and professional men, into nearly every Young Men's Christian Association of the U. S. and Canada, reaching so many of the best brains and hearts in the union labor and Socialist movement, and being read by so many people who are influential in ther own communities and who do not like to read other papers which *slur* the Church and deny religion, it exerts a power for good that can scarcely be measured. And this power for good is increased with every increase in the circulation.

But our very success embarasses us. The margin on the subscriptions at 50 cents per year, considering the good quality of pa-

(Continued on Page 5)

(*Continued from Page 4*)

per and the large amount of reading matter each month, is very small and on our bundle orders at one cent a copy we actually lose money. The deficit is made up by willing comrades who send us donations.

Nevertheless the results of the first year show that the Co-operative Printing Company has been able to pay all expenses, counting the bundles and sample copies ordered, except as to the editorial salary, which remains on the wrong side of the ledger. And in view of the fact that we must have a new press and folder, a new mailing apparatus, new type and soon a new linotype, or monotype machine, we are, in slang parlance, "right up against it" and have to call for help.

Doubtless there are many comrades who read this appeal that could easily spare us 25 cents, 50 cents, $1.00, $5.00, $10.00, and some even $100.00 per month to EQUIP and ENDOW this splendid effort. To such the Pledge of Assistance below is presented. Do not fail to subscribe all you can and do not neglect to subscribe even though you feel you can not do much.

THE CHRISTIAN SOCIALIST MUST BE ENDOWED. If we had $100,000 (a million would be better) we could equip a publishing house, rally an editorial staff and send out a weekly paper that would win the Church-members of America and hosts of other good people to the cause of Socialism in a short while.

The business can remain here or be moved to some other city. But this paper must be endowed, so that it can do in a proper manner and degree the great work which it has undertaken.

The work is too heavy for the few loyal hearts and hands that now support it to the best of their ability. Who will help us in this great work? Let us hear from you at once.

PLEDGE OF ASSISTANCE

City of....., Date.....

I, the undersigned, hereby promise to pay the amount of $..... .....cents, on the first day of each and every month, to the Co-Operative Printing Company, of Danville, Illinois, for the assistance of the Christian Socialist. It is understood that when my payments amount to TEN DOLLARS, I am to receive one paid up non-assessable share of stock, have a vote in the management of the business, and an additional share of stock and vote for each subsequent ten dollars paid.

It is also understood that on a written notice of 30 days, I may at any time cease these monthly payments; provided, however, that no amount of less than ten dollars paid shall entitle me to a share of stock or a vote in the company.

Signed.....

St. Number.....

The Economic Interpretation of History

BY W. C. BENTON

By the "Economic interpretation of history" is meant that interpretation which proceeds in full view of the fact that society rests upon an economic basis; that economic conditions determine (in general) the character of social institutions, laws, customs, etc; that political law follows the economic development instead of the economic development following the law; and that all great political movements result primarily from changing economic conditions.

Frederick Engels states it as follows: "In any historical epoch, the prevailing mode of economic production and exchange constitutes the only basis upon which is built up, and from which alone can be explained the political and intellectual history of that epoch."

Society is a shifting, changing organism. There are reasons for all changes. Through the history of human progress there runs a law of social development, a law of growth, a law of change. And this is to be found in the method by which men produce and distribute the necessaries, comforts and luxuries of life.

Teach a savage race of people the use of fire, and they start to ascend the social scale. Show them the use of the bow and arrow and they take another upward step. When they advance to the use of pottery they are high enough in the social scale to be called barbarians, and when they have learned to domesticate animals and smelt iron they begin to develop the rudimental institutions of civilization.

The countless improvements in the tools of production have made possible all our modern institutions. The problem as to how to produce an abundance for all was solved during the "machine age" in the nineteenth century. The wide dissemination of knowledge, resulting from the improved methods of printing and communication, as well as the constant migration of many workers, now make it easy for the great mass of people, the working class, to understand conditions and to see clearly the cause of their dependence and their exploitation, and the remedy therefor. The economic evolution has already taken place. Political results will follow so surely as there is a law of cause and effect.

Free Speech In St. Louis

The following editorial appeared in the St. Louis Globe-Democrat of Tuesday, October 10:

FREE SPEECH IN ST. LOUIS

One of the first results of the recent action of the mayor in preventing an open-air Socialist meeting is already to be seen. There has been held in Concordia Turner hall a Socialist meeting larger by far than any similar meeting ever held in this city. The meeting at Concordia Turner Hall assumed the proportions of a well advertised demonstration of one of the great political parties. And the elements of which it was composed, in large part, were such as to give it character and dignity. Men of property, influence and business and social standing, who have not heretofore identified themselves in any public way with the Socialist movement, were in the audience. The banners, pictures and designs wrecked by the police at the time of the recent attack on Twelfth street were displayed upon the stage, and exploited as so many wounds sustained by free speech at the hands of a democratic administration of the city government. The meeting was made an occasion of a vigorous propaganda of Socialistic doctrines, under the inspiration of an injustice which gives warrant to the assertion that such doctrines are so reasonable, and so well calculated to convince that they must be suppressed as a measure of defense of the existing order.

This may be a forced and far-fetched view of the case, but it is one which is invariably taken when any body of peaceable and well-disposed citizens, without a record for lawlessness or disorder of any kind, are prevented from expressing their views on public questions and their dissent from established methods of government. When such a police raid as that on Twelfth street occurs, without provocation of any kind, a not inconsiderable number of people jump to the conclusion that there must be something in the banned idea worthy of their investigation and support. In a country governed by a constitution in which the rights of public assemblage and free speech are explicitly guaranteed, this tendency is naturally more pronounced than in any other, but everywhere, what savors of persecution or of discrimination against a faith or creed of any sort will always result in increasing the number of its adherents.

It is growing clearer all the time that this city is governed, so far as it can be governed from the mayor's office, by weakness and incompetence. These qualities appear in a stronger light in the plea that the action of the elder Carter Harrison, when mayor of Chicago, in sending police to the Haymarket to disperse a meeting before it grew incendiary or violent, established a precedent to justify the action of Mayor Wells in refusing a permit for a Socialist meeting on Twelfth street. The facts are different in every conceivable respect. The sheets and posters announcing the Haymarket meeting declared the purpose of the meeting to be incendiary. The anarchist paper of that evening declared the encouragement of violence to be its purpose. The authorities acted upon this announcement and this defiance. If the contemplated and attempted meeting of Socialists on Twelfth street had been preceded by such inflammatory declarations of intention the mayor's course would have been justified, but as the case stands, what he did has given Socialism a standing in St. Louis it never had before.

Advertising the Socialists

BY RALPH KORNGOLD

When I first came to this country I was rather disappointed at the little attention the authorities gave to the Socialists. In Amsterdam, Holland, the town I came from, every Socialist meeting is attended by a due display of copper helms, which, especially when the meeting is held by lamplight, give it a most phantastic appearance.

It was this warlike and grim aspect of the Socialist meetings that brought me as a boy first into the Socialist camp, and I am sure many other boys were in this way educated up to Socialism.

The American authorities, however, are beginning to make good. Incidents like those in Kansas City and St. Louis do more towards advertising the Socialist cause than a large amount of propaganda. Not only will young men and women flock to the meetings for the love of excitement, and in this way become imbibed with the doctrines of Socialism, but also many people who gave but little attention to the Socialists will become interested to know who these men are against whom the police take such strenuous measures, although they behave themselves peacefully. Not to mention at all, the writing about it in the papers.

Now to be sure the St. Louis authorities cannot make it as interesting as the authorities in Amsterdam, for the St. Louis policemen do not wear any copper helms, and there can also be no display of swords, but a half egg is better than an empty shell.

The direct influence upon the Socialists themselves is also important, for it helps to strengthen the feeling of solidarity among them and stirs the comrades to greater action. In a word, the tyrannical St. Louis and Kansas City authorities could hardly do us a greater service.

A Missouri editor wisely remarks in the home department of his paper that "a child should never be spanked on a full stomach." Of course not; he shouldn't be spanked on his stomach at all.

ITEMS FROM EVERYWHERE

EDITED BY GEO. F. STROBELL

Wisconsin Notes

The Socialist aldermen of Milwaukee were instrumental in securing the passage of a resolution appropriating $60,000 for the purchase of a site for a municipal electric lighting plant. The money is to be taken from the surplus earnings of the municipal water plant. Some of the Republican and Democratic aldermen didn't know what to do with this surplus. The Socialists were able to show them.

The nine Social-Democratic aldermen scored another victory over the railroad company this week. The city charter provides that the railroads must build and maintain viaducts over their tracks where the city orders them to do so. For nine months the Republican and Democratic aldermen have been sparring with the Chicago, Milwaukee & St. Paul Railroad Co., with regard to the construction of a viaduct over their tracks on one of the principal streets of the city. Finally the company magnanimously offered to contribute $63,000 toward the viaduct. The Social-Democrats protested against so stingy an offer. So the company raised it by stages to $125,000. Then the officious Republican and Democratic capitalists in the council got the city attorney and engineer to "render an opinion" as to what would be a "just share" for the C. M. & St. P. Ry. Co., to pay toward the construction of the viaduct. They "rendered an opinion" that $112,000 would be their just share.

The Social-Democrats at once protested and Comrade Ed. Melms pointed out, unless the city council ordered the erection of this viaduct the city could not begin mandamus proceedings to compel the railroad to do so. This frightened the capitalist aldermen and they were finally forced to make the exact terms the Social-Democratic aldermen had insisted upon. They introduced and passed a resolution compelling the C. M. & St. P. Ry. to proceed at once to the erection of a viaduct over its tracks on 6th St. under penalty of having the tracks for which it has no franchise immediately torn up.

The chances are the C. M. & St. P. Ry. will build a viaduct. And they will pay for it—not the people of Milwaukee.

CARL D. THOMPSON, State Organizer.

In our last issue I spoke of the dearth of news in the Socialist Party Press concerning the experiences of the campaign The lack of which makes our party papers somewhat dull and heavy. I shall have to ask the pardon of the "Toledo Socialist" for in its issue of October 14, it gave space to a recount of an experience of Arthur Morrow Lewis, entitled "The Yellow Weed" that was very interesting. In common with many other comrades I have often listened to our speakers and organizers as they tell their experiences, and they were always amusing, interesting and instructive. Why is it that we so seldom see them in our party papers? Nothing else would so cheer and encourage our party members. Let us hear from you comrades.

Our love and sympathy goes out to Prof. Herron. We earnestly hope that he will soon recover health and strength and return to us. We need his advice, his strength of mind, his courage. He has been made a vicarious victim for the whole Socialist movement. The treatment accorded him shows to what length capitalism is prepared to go to destroy those who dare to defy it. The Cleveland Citizen says "The principal reason for these malicious assaults upon Prof. Herron is not that he was divorced and re-married, as has happened with thousands of other men, but because he refused to be muzzled in an Iowa university and persisted in consecrating his brilliant genius to uplift the working class. The plutocrats fear Prof. Herron's wonderful mind, and in their usual underhanded fashion have started out to blacken his reputation and thus hope to destroy his usefulness. But they will fail, just as they failed to kill off Debs, Bryan and other men who may be right or wrong, but whom they are too cowardly to meet in the open."

The proposed department on the Ethics of Labor to be made a part of the course of work in the manual training school of the Toledo University, has created a genuine interest in the subject. The course outlined, as will be seen below, is devoted to giving the pupils of the manual training school, who are about to enter into the competitive struggle for a livelihood with other workers, accurate knowledge of the industrial situation and the position of the labor organizations in that situation. This is an advanced position for the Toledo University Board to take. It is the first time that such a department has been established in any manual training school in the world, so far as we know, and it shows a progressiveness which is most encouraging. The labor unions of Toledo are the ones who should appreciate this step the most, as they will be the most direct beneficiaries. The prospectus adopted by the University Board last week gives the course of studies as follows:

The Economic Foundation of Society—(1) Economic Basis of Morality; (2) Economic Basis of Law; (3) Economic Basis of Politics.

The Theory of the Leisure Class—(1) Conspicuous Leisure; (2) Conspicuous Consumption; (3) Pecuniary Standard of Living; (4) Dress as an Expression of Leisure.

The Problem of Poverty—(1) The Measure of Poverty; (2) The Effects of Improved Machinery on Poverty; (3) How intensified by Industrial Development.

The Labor Movement—(1) The Historical Development of the Labor Organization; (2) The Defensive Character of the Labor Movement; (3) The necessity of Labor Organizations; (4) The Contribution of the Labor Union to the Welfare of the Workers; (5) The Ethical Character of the Labor Movement; (6) The Future Solidarity and Political Power of the Working Class

Mrs. Bertha Mailly was appointed to fill the position of instructress in the department.—Toledo Socialist.

Chicago Socialist party has grown so large in dues-paying membership that it has become somewhat unwieldy and a new form of organization is being adopted.

The Social Rebel, Parkersburg, W. Va., though edited by a mere boy, is well gotten up and is a hot number. The boy editor is in jail for refusing to be made a tool of by a judge, and is editing it from behind the bars. That is the kind of pluck that the American Socialist is made of. It shows that there still exists among the people some with the spirit of 1776. Send two stamps for a sample copy.—Appeal to Reason.

Workingmen cannot buy legislatures with their money, but they can capture them with their votes.

THE CHRISTIAN SOCIALIST FELLOWSHIP

MARION, IND.

My idea of the proposed fellowship is that it should be an undenominational, inter-denominational association, whose members in and out of the churches should be pledged to the work of establishing just relations among men. Its sole object should be the conversion of men and women to that complete Christianity which aims at the establishment of the "Kingdom of Heaven" on earth. Its members should work individually for the conversion of their communities, and also to gain admission to local pulpits for its evangelists, and to provide for lectures and the financial support of its ministry. Invitations to assist in revival services should be sought from liberal pastors who also are looking for the kingdom of God to come; and dead and deserted churches should be captured and regular preaching circuits planned.

The society must have a creed, or statement of belief, or it will have no real existence. This creed must be broad, but it may not be without boundaries. It should be religious and not political. If we are to have, as some one has suggested, a platform broad enough for Christian, agnostic, materialist and Jew, I see no need of organizing at all; the Socialist party offers such a platform and would fill all requirements. The Life, which seeks expression in the proposed Fellowship is not an outgrowth of the Socialist party, but the Socialist party is an outgrowth of it; it is not the offspring of but the parent of the Socialist philosophy. I like the creed enclosed which was arranged by a man of God named J. H. Hollingsworth, of Terra Haute Ind., who is the real spiritual father of this present movement for a Fellowship. This creed is complete, for this time, and with the pledge attached is all we need. Let the local bodies form themselves, name themselves, adopt their own laws and regulations, being united in one only by the creed and the pledge, the expression of a common creed and purpose. It is a mistake to plan the details of organization in advance of the spread of that conscious life which seeks the kingdom. *The life must produce the organism.*

I agree with Comrade Curtiss in his disapproval of the name Christian Socialism. It is limiting, like Methodist Christianity, or Christian Presbyterianism. There seems to me to be no possibility of expressing our aim better than by using the term of our Master—The Kingdom of God. Fellowship of the Kingdom is good. Society of the Kingdom is better, and these names assure no opposition. The society, however, must be clearly differentiated from the Brotherhoods which work along orthodox lines, to prepare men individually for a heaven beyond the skies; we must be clear in our statement of the kingdom as a commonwealth, which we aim to establish ON EARTH. On this point I call special attention to the Hollingsworth creed.

In regard to the proposed conference, I would advise against holding it too early. We have the CHRISTIAN SOCIALIST, through which to express our views and carry on a preliminary discussion; and every issue will give us a clearer understanding of the work to be done. I would suggest that the conference be held in February, and would also suggest Marion, Ind., as the place. It is central, easy of access by rail. A church or hall can be secured without expense. There is a sufficient following here to entertain all visitors free of charge. The conference should be in session for a week, with a business session each day and an address at night. It would be a pentecost. And, in conclusion, I believe that the immediate object should be, not merely to increase the Socialist sentiment or the vote of the Socialist party, but the inauguration of the greatest revival in the history of the Church since the day of the Apostles. The consecrated men and women who read the signs of the times, who are born of the Spirit and see the kingdom are specially anointed for this work. *"The Kingdom of Heaven is at hand!"*

W. D. WATTLES.

GOSHEN, KY., OCT., 14, '05.

DEAR COMRADE CARR:

Comrade Donaldson has written me about placing the Christian Socialist amongst our fellowship people. This we will try to do as soon as we get them sufficiently interested and aroused. The members of our little labor chapel congregation are very poor folks and take no paper unless given to them. But we are carrying on the educational work and have distributed many samples of the CHRISTIAN SOCIALIST. In our recent meetings with comrade Wattles the awakening was remarkable, and I propose shortly to press the claims of our medium and educator—the Christian Socialist. In our winter meetings on the circuit I hope to accomplish something substantial. Give us time, dear comrade and we will back you up with something more substantial than words of praise, which, however are from the heart and deserved a hundred times over. Will write more about the work as it unfolds, and it is certainly opening up all around.

Cordially,

LUCIEN V. RULE.

P. S.—My brother and I got 50 CHRISTIAN SOCIALISTS to put in the hands of the Presbyterian ministry of Ky.

BOSTON, MASS., OCT., 8, 1905.

THE CHRISTIAN SOCIALIST suits me the best of any paper in the movement.

LEVI PARKER, D. D. S.

THE MESSENGER

BY RALPH KORNGOLD

O CRUEL earth, who with a strength untamed,
Holds me a pris'ner, clasped against thy breast;
Fain would I fly, but see, my strength is lamed,
And I must stay in ignominious rest.

GO, like the dove that from the ark did fly,
O thou my spirit, seek beyond the sun,
And bring me message from the shores that lie
Prepared for those whose task below is done.

A Socialist Countess

A NUMBER of years ago the Countess of Warwick, one of the most beautiful, gifted and cultured women of the titled aristocracy of Great Britain, had her attention called to the miserable condition of the poor in rural England. Especially did the comparatively hopeless outlook of the poor boys and girls appeal to her sympathies. She immediately set to work to lighten, so far as lay in her power, the load of the very poor within her reach, and especially were her efforts directed to aiding the young. She founded a home at Warwick for crippled children, and a hostel at Reading in connection with the College, training daughters of professional men in horticulture, dairying, bee and poultry-keeping. She became president of the Essex Needlework Guild and an active member of other industrial and helpful societies; and the work she wrought in feeding the hungry, aiding the unfortunate and lightening the burdens of the overburdened very poor endeared her to the hearts of tens of thousands within and without the sphere of her immediate influence, as well as made her one of the most loved women in England.

Her interest in the condition of the poor, however, was neither ephemeral nor superficial in character. The more she studied the question and came into intimate relation with the submerged classes, the more the pitiful inadequacy of all palliative measures became apparent. She saw what all of us must sooner or later see who have labored in the slums or among the very poor, that there are fundamentally unjust conditions operating in present-day society which contribute in an appalling manner to the sum total of poverty, misery, vice and crime.

Those who have read *Pilgrim's Progress* will remember that Christian was perplexed on seeing a fire before which stood a man steadily pouring quantities of water upon the flame, which, however, instead of being quenched grew in volume and intensity. At length the mystery was solved by his being shown that back of the fire stood one feeding the flames with oil. So with the problem of uninvited poverty, and, indeed, with the larger questions of poverty, vice and crime. He who seriously studies these grave questions will soon understand that fundamentally unjust conditions are at present so operating as to feed the flames of poverty and misery, quite apart from the weakness of the poor. He will see that however much water may be poured on the flame, in the form of palliative remedies, the fire will gain in volume and intensity until the evil conditions are replaced by measures that are fundamentally just and righteous.

These are precisely the conclusions which were forced upon the Countess of Warwick after her long and earnest labor in relieving the sufferings and the unhappy condition of the poor around her. These convictions led her to make a deep study of social questions and philosophies, the result being very similar to that which was arrived at by the poet-artist, William Morris, in England, our own novelist, Howells, in this country, and Emile Zola in France. She became, partially at least, a convert to the tenets of progressive Social Democracy.

When the recent International Congress of Socialists was held at Amsterdam, the Countess attended, and in common with scores of others, many of whom went thither highly prejudiced through the false, misleading and slanderous attacks which had been made by the reactionary press of various lands, she was impressed by the presence of an international spirit of fraternity, the unanimity of the opposition to war and to militarism in every form, and the passion for justice and that economic emancipation that should render starvation, want, involuntary prostitution and crime impossible. Here were delegates from all the great nations of the civilized world, from Russia to Japan, knowing no petty partisanship, no racial prejudices, no barriers of caste: all united as brothers battling in a common cause for the triumph of the ideal of universal brotherhood based on justice, freedom and fraternity. And these things appealed to her in a compelling way. The spectacle of a Russian Socialist putting a motion which was immediately seconded by a Japanese Socialist, and the picture of these two men clasping hands and symbolizing the new spirit of fraternity at the time when the autocracy of Russia and the monarchal power of Japan were in deadly combat, revealed to her as to others, how wide indeed was the chasm between the new twentieth-century spirit of fraternity and the reactionary, selfish, egoistic spirit that has dominated civilization in the past. It also showed how pitifully false and misleading were the attacks made by privileged interests and reactionary classes against those who were battling for a broader, nobler, juster social order.

Shortly after this great convention the Countess applied for membership in the Social Democratic Federation, and since her entrance into that body she has been a zealous and influential worker in practical and effective ways, especially in London.

To a representative of the New York World who recently called upon her, the Countess, in speaking of her present interest in social work said:

"I have quite given up what we describe as society. Society is divided into two parts, those who bore and those who are bored. I have always tried not to belong to the first section, and have decided not to belong to the second. On the other hand, I am doing all I can in a quiet way to assist the Socialist cause. For instance, I have taken a flat in Victoria street. Mrs. Bridges Adams, for years the only labor representative on the London School Board, is always there, and I call nearly every day. There earnest workers of the various sections of the great Labor and Socialist movement in England frequently gather in homely fashion and talk over the questions bearing upon the welfare of the people. Of course there are many people who give dinners, and privately entertain politicians, but this is not the same thing as our informal gatherings. Sometimes Sir John Gorst or Mr. Winston Churchill, or some other politician not identified with the Socialist propaganda, comes to join in the conversation.

"The conference which was held at the Guildhall in the city of London the other day is symptomatic of the progress which we are making. Just think of it! The meeting was convened by the London Trades Council, the Parliamentary Committee of the Trades Union Congress, and the Social Democratic Federation; yet the Lord Mayor opened the meeting and the chairman was a leading Conservative. Years ago the notion of the children who attend State schools being fed by the State was thought to be dreadfully Socialistic, yet now the notion has the support of some Conservative statesmen!

. . . . . .

"I am hoping that we may see a revival of Socialistic sentiment among the young men of Oxford and Cambridge, and, indeed, in all the Universities throughout the world."

In reply to a question, Lady Warwick said:

"Lord Warwick does not go so far as I do in my opinions upon labor questions, but he helps me in every possible way."

In discussing the positive demands or the platform for which she and her co-laborers are working, Lady Warwick enumerated the following twelve demands:

1. Abolition of land monopoly.
2. Taxation of land values.
3. Democratization of governmental machinery.
4. Abolition of the House of Lords.
5. Adult sufferage, irrespective of sex.
6. Abolition of indirect taxation.
7. Free maintenance of children in State schools.
8. Abolition of school-rates.
9. Nationalization of the land.
10. Control of labor on co-operative principles.
11. Forty-eight hours the maximum of a week's work.
12. Disestablishment and disendowment of all churches.

Leaflets for Propaganda

We have a few thousand of the two most excellent leaflets named below, which our readers should use at once to make Socialist voters. The first is especially useful among religious people. The second is especially useful among all sorts of folks. They are both printed in clear, ten-point type, on good book paper, attractive and easy to read:

"An Appeal to the Church by Socialist Christians," by Wm. Whately (Rufus W. Weeks,) a paper read at the mid-winter meeting of the Brotherhood of the Kingdom at New York. Clear-cut, wise, inspiring. Just the thing to hand to your religious acquaintance. Four pages, 20 for 10c; 100 for 30c.

"The Most Remarkable Phenomenon of the 20th. Century," by Rufus W. Weeks. The famous High School Alumni address, a striking utterance by a remarkable man on the rise of the working people. One of the most notable utterances of the year. Original, rational, convincing. Eight pages, 10 for 10c; 100 for 70c.

Mr. Weeks' scholarly discussion of "The Socialism of Jesus," which is just concluded in our columns, may be obtained of the Collectivist Society, Box 1663, New York City, at the following rates post-paid: single copies 10c; in lots of five, 8c; ten, 7 1-2c; twenty-five, 6 1-2c; fifty, 6c; seventy-five, 5 1-2c; one hundred, 5c. All other Collectivist booklets may be had at the same price.

Rev. J. H. Hollingsworth has compiled an attractive and striking booklet containing the words of Francis E. Willard on Socialism. It is a remarkable little book and will be a revelation to any temperance man or prohibitionist. Get a few to sell or loan. Two for 10c, post-paid; ten for 50c, post-paid. There is no margin of profit for discount at this low price. Order of the CHRISTIAN SOCIALIST.

Books Received

Songs of Socialism by Harvey P. Moyer. Words and music, 96 pages, price 25 cents. Brotherhood Pub. Co., Battle Creek, Mich.

"Poverty" and "Mass and Class," paper, each 25 cents, The MacMillan Co., New York.